

via pacis

Vol.4 No.5 October/November

BLOOD RITE AT S.A.C.



--via pacis newsdesk--

On Saturday August 9th at 1:00 pm fourteen people from five different states blocked the gate leading into the Strategic Air Command Headquarters. Once the entrance was blocked, the group began a "Rite of Blood" in which human blood and prayer were used to express their concern about nuclear war. The following narrative describes the Rite as it took place at the gate.

At the beginning of the rite blood was poured from a container into a glass bowl. The blood was then elevated above the head of Brent Vanderlinden. Tom Cordaro, the leader, recited: "By mingling our blood together in this bowl we express the life which we hold in common. Blood is the symbol of life and the value of life is something we hold in common."

At this point Brent lowered the bowl to chest level. Tom then said: "I would like to invite all who wish to come forward and make a personal sign with this blood to do so now."

Jim Dubert, Fr. Carl Kabat, and Frank Cordaro then dipped their fingers and hands into the bowl of blood and recited personal prayers for life and commitment and marked themselves with the blood.

After the personal blood signs were made, Tom took some blood into his hands and attempted to mark with blood the guard house at the left of the demonstrators. He was blocked by two guards before he could reach the guard house. He allowed the blood to drip from his hand and

recited: "I mark this guard house, symbolically, with the sign of the cross to symbolize Christ crucified in the arms race."

Brent then took the bowl of blood and raised it above his head. He made a half turn and faced the SAC Headquarters as Tom read: "The practice of spilling blood in atonement for sin is an ancient and common practice. It was the blood of animals that expressed atonement for the Hebrews and it was Jesus' blood that won atonement for the sins of Christians."

"We stand here today spilling our own blood in order to express in the deepest way we can our desire to atone for our sin of human genocide committed at Nagasaki and for planned world genocide being orchestrated here at the Strategic Air Command."

"Let this blood symbolize not only our remorse for sins past and present, but let it symbolize the true character of this unholy place where the blood of the innocent is reckoned cheap and dispensable."

After reading the prayer Tom led the group in a song penitential rite. Tom: "LORD HAVE MERCY..." The rest of the group: "LORD HAVE MERCY..."

Brent then spilled a third of the blood from the bowl onto the pavement below him. The guard who stood in front of Brent tried to block the spilling. Brent lowered the bowl to about knee height. The guard allowed Brent to continue. The "Lord have mercy" and response was repeated two more times by the whole group. With each response Brent spilled more blood upon the cement in front

of the demonstrators until the bowl was emptied.

At the conclusion of the penitential rite Tom read the closing Prayer: "We have come here before You and we have poured our life out to You. Help us to never forget those whose life blood was taken away from them at Hiroshima and Nagasaki. May this blood, which has been poured out, serve as our covenant with You, that from

this moment on we may live a life of peace, protecting the life blood of every human being. And let this blood which stands at our feet become a reminder to the world of the blood which is being robbed from the poor in order that SAC may live."

At the end of the concluding prayer, the fourteen sat down where they had been standing, blocking the road leading into SAC Headquarters. They were immediately arrested and taken by bus to the base theater. There they were processed and given letters barring them for life from Offut Airbase under threat of six months imprisonment should the barring letter be violated. (Frank Cordaro received his second such "barring letter" from SAC.) The fourteen people who were involved in the direct action included: Brent Vanderlinden, Steve Andsager, Jeff Patch, Rusty Martin, and Frank Cordaro from Des Moines; Jim Dubert and Tom Cordaro from Ames; Lana Jacobs and Janice Blandin from Columbia, Missouri; Don Doumakes from Iowa City; Mike Fortunato and Joyce Glenn from Omaha; Fr. Carl Kabat from Baltimore; and Fr. Paul Kabat from Bemidji, Minnesota.

A word of explanation about this issue of via pacis: We try to give a balance in our paper between our work with the poor and our work for social change. Those two distinctions are arbitrary and in the life of our community one blends into the other and back again. This issue of via pacis devotes a great deal of space to our struggle for life against nuclear madness. August marked the 35th anniversary of the United States dropping the atomic bomb on Hiroshima and Nagasaki, Japan. Today's prophets are in the street (and the factories) with the clear message: "Repent! Choose Life!" The world is in a desperate spiritual struggle for survival. How well are we listening to our prophets. We hope this issue of via pacis will help to bring some of you into contact with a few of our prophets. For some of us who have been in the struggle for some time, this issue of via pacis is meant to give encouragement and assurance that we are not alone.

Discussions

Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker House, 713 Indiana (one block north of University), at 8:00 PM. Following the liturgy, discussions take place (in Peter's phrase, "clarification of thought"). All are welcome. Upcoming discussions are as follows:

October 10th--The Catholic Worker Movement: a possible way of life? Staff

October 17th--Pax Christi national assembly in Milwaukee. No Mass or discussion

October 24th--Slide show of the 1980 Hiroshima and Nagasaki Memorial Service in Japan, Richard Cleaver.

October 31st--Mass and Halloween Party.

November 7th--Overview of the Social Encyclicals, Fr. Dave Polich.

November 14th--Neighborhood Mediation Center, S. Joann Wild, Project Co-ordinator.

November 21st--Slide show, The Atomic Age: A Trail of Victims.

November 28th--Thanksgiving Mass.

Hospitality Needs

Food! We are low on everything, especially: canned fruit, peanut butter, can-green beans & corn. (Meats and cheese would be nice!)

Towels and sheets.
Soaps for body and clothes.
Spoons and forks. Light bulbs.
Toilet paper and pampers.
Women's hygiene articles
A snow shovel. a dehumidifier.

FLASH!

Our faithful Volkswagen Station Wagon has been diagnosed with permeal "transmission problems" (costing more to fix than the car is worth. It will not make it through the winter. Is there anyone or group that could help us get a replacement??? URGENT!!!

via pacis

is published by the Des Moines Catholic Worker Community, Box 4551, Des Moines, Iowa 50306 515-143-0765. Subscriptions are free upon request.

Community: Steve Andsager, Marlas Baker, Lydia Caros, Richard Cleaver, Frank Cordaro, Patience Garvey, Steve Marsden, Jeff Patch, Norman Searah, Charlie Speak, Fr. Bert Wilwerding.

mobilization FOR SURVIVAL



O C T O B E R

Throughout October--

Forums on the New Right will be held in Council Bluffs, Shenandoah, Pella, Mason City, Sioux City, Orange City, Storm Lake, Waterloo, Marshalltown, Fort Dodge, Keokuk, Burlington, and Davenport. For details contact Virginia Peterson or Dan Clark at the Iowa Inter-church Forum, 317 East 5th Street, Des Moines 50309, 515-244-2253.

2nd--Bishop Gumbleton's visit to Strategic Air Command Headquarters.

3rd--Republican congressional hopeful Don Young hosts former President Gerald ("Is this Ohio?") Ford at a \$100/plate lunch at Hyatt House. If you can't afford lunch at those prices, stop by the soup line sponsored by the Des Moines Area Justice and Peace Center/ligutti Catholic Worker and the Central Iowa Socialist Party/Saadiq for Congress.

4th--Energy for Iowans: Programs on Conservation and Renewable Energy Sources, DMACC, Ankeny.

This program will also be held later in the year at Burlington, Waterloo, Spencer, and Creston.

For details contact: Citizens United for Responsible Energy/Energy Research and Information Foundation, 3500 Kingman Boulevard Des Moines, Iowa 50311 515-277-0968.

7th-9th--Draft resister, No Nukes! activist and socialist presidential candidate David McReynolds visits Iowa. Iowa City-Tues. Wesley House 7:30 pm.

Ames--Wed. 1939 Rm. ISU Mem. Union, 4:00pm.

Des Moines--Wed. Thoreau Center, 8:00 pm.

Visit with David on WHO talk radio on Thurs. 8:30-10:30 am.

Cedar Falls--Thurs. Hemishere Lounge, UNI Mauker Union 7:30 pm.

9th-10th--Anti-Racism workshop with C.T. Vivian, for details contact:

Ann Bodnar
990 West 3rd
Dubuque, Iowa 52001

11th--Holly Near concert at McBride Auditorium in Iowa City.

12th--MfS national co-ordinating committee, Philadelphia. If you have any concerns you would like brought to this meeting, contact our Great Plains Region representative, Audrey Myers
4556A Oakland
St. Louis, MO 63110

12th-18th--National Anti-Draft Week.

13th and 16th--Task Force Against Conscscription presents film and discussion programs.

Monday--War Without Winners and The Magician.

Thursday--Every Heart Beats True and Acceptable Risk?

Both programs will be held at 7:30 pm at the American Friends Service Committee, 4211 Grand Avenue, Des Moines.

16th--National Liberation and Resistance to the Military in Namibia. Ellen Musialela, a representative of the South West Africa Peoples Organization (SWAPO) Women's Council and Michael Morgan, a 25-year-old white South African who deserted the South African army after witnessing atrocities committed by the South African military on the Namibian border, will be speaking in Iowa City: 2:00 pm, at the Women's Resource and Action Center; 4:00pm at Wesley House; and 7:30 at the International Center.

For further information, contact:

Sojourner Truth Organization
c/o Hal Adams
506 7th Avenue
Iowa City, Iowa 52240
319-337-5690

18th--Iowans against Conscscription and the Draft rally in Des Moines. Gather at Terrace Hill at 1:30 pm, program at 3:30 at the Peace Garden in Nollen Plaza. For further information, contact.

Task Force Against Conscscription, c/o Iowa Peace Network
4211 Grand Avenue
Des Moines, Iowa 50312
515-274-4851 or 280-9020

24th--Daniel Berrigan visits Dubuque. For details contact: Dubuque Fellowship of Reconciliation c/o Paul Fuerst
809 Dodge
Dubuque, Iowa 52001
319-583-2750

28th-29th--U.S. Farmers Association Convention, Sheraton Motor Inn, Mason City, Iowa. The program will include a panel discussion of the 1981 Farm Bill, a speaker from the Sanders Foods labor strike in Laurel, Mississippi, and video tapes of the We Shall Not Be Moved/the Historical Roots of Agrarian Protest symposium which was held last March in Ames.

For more details contact: U.S. Farmers Association
c/o Marilyn Fedelchak
Route One Box 110
Churdan, Iowa 50050
712-685-3744

N O V E M B E R

4th--Election Day

First two week in November--Draft Counselor Training Workshops, various locations. For details contact: Consortium on International Peace and Reconciliation (CIPAR) 515-244-2253 or 432-2549, or Iowa Peace Network 515-274-4851 or 280-9020.

(Continued on page eleven)

via Des P.O. ph:



what's happening

by Frank Cordaro

Fall is with us and signs of change abound around us. The abundant harvest from the gardens is all but in. The last of the hot peppers were being picked just the other day.

Progress on the new house is slow, with little more than faith some days to keep Norman and Fr. Bert going. We were hoping to get the major holes plugged before winter sets in. Despite the perceived slowness in our progress the work thus far has made our new home look 100% better than when we took possession a couple of months ago. God is good!

Boots has had another litter --five kittens. Mother and babies are all doing well.

We did something that we have never done before here at the Catholic Worker last Aug. 14th. Fr. Bert and our community brought into the Church, through the Sacrament of Baptism, Paola Cezares. Paola and her parents were guests of the house. Neither of the parents spoke English, but somehow they communicated to Fr. Bert that Paola had never been baptized. She was only two months old. The ceremony was performed in the Justice and Peace Center. Paola was accompanied by her mother, grandmother, and an aunt. Patience and I were the official witnesses, supported by the rest of the community. Fr. Bert performed the sacrament. Paola is now officially registered into the Baptismal Records of St. Mary's in Elkhart, Iowa. It is at times like this that one has to believe in the "ex opere operato" (by the power of the rite) of the sacrament because none of the family understood a word of English.

We joyfully celebrated our fourth anniversary on Aug. 24th at a Friday night program. Fr. Steve Orr was on hand to say the Mass and I entertained with the "always in process" Catholic Worker slideshow.

We had a full slate of activities surrounding Aug 6th and 9th--the 35th anniversary of the United States dropping the A-Bombs on Hiroshima and Nagasaki, Japan. We started with a small C.W. community mass at the Japanese temple bell here in Des Moines at 8:00 am Aug. 6th, about the time of the dropping of the first bomb on Hiroshima. On

the 7th and 8th of Aug. many from our community and from around the whole region were on retreat outside of Omaha to gather, reflect, build community, and plan a direct action at the Strategic Air Command Headquarters at Offut Airforce Base outside of Omaha. There were about 35 people at different times on the retreat, which was led by Fr. Carl Kabat from Johah Ho House in Baltimore. (Fr. Ka Kabat was one of the eight arrested in King of Prussia, Pennsylvania, at a G.E. war plant. Further details about that action appear on pages six, seven, and eight of this issue.) On the afternoon of the 9th about 50 people gathered at the main gate to Offut Airforce Base to support 14 people who were prepared to risk arrest in a nonviolent direct action at the gate of SAC Headquarters. (The cover photo of this issue of via pacis is of that action, and there is an article about the "Blood Rite" on page one.) The 14 people who blocked the gate and spilled blood at the entrance to SAC were immediately arrested and given "barring letter" which indicated that each person was officially unwelcome at SAC for life. I received my second such letter from SAC; apparently the first one does not count.

Later that evening back in Des Moines, Bishop Dingman closed an ecumenical religious service which commemorated the dropping of the A-Bomb on Nagasaki with a spontaneous prayer from the foot of the Japanese temple bell overlooking the city. The Bishop asked all present (over 100 people) to slowly make a full circle and try to imagine an A-Bomb exploding in Des Moines and destroying all that we can see. It was a very moving prayer. The Bishop also wrote his pastoral letter on nuclear war, his third such letter in as many years. (The letter is reprinted in the issue of via pacis on page six.)

On Sept. 10th twelve of us from the Religious Task Force of the Iowa Mobilization for Survival ambushed George Bush on the Eby farm north of Adel. We were among 100 people who came to hear Bush speak to the concerns of farmers. We came bearing a large banner which said 'IOWA FARMERS WILL NOT SURVIVE A NUCLEAR WAR'. We were hoping the Bush would retract a statement he made in January when he said that he believed that the United States could survive an all out nuclear war. Bush tried to shrug us off when we began to ask him questions about his statements on the survivability of a nuclear. Finally when asked how many nuclear weapons this country could withstand and still consider itself a survivor of a nuclear war, Mr. Bush replied that "your guess is as good as mine." It is pretty frightening to think that this man may one day be president and



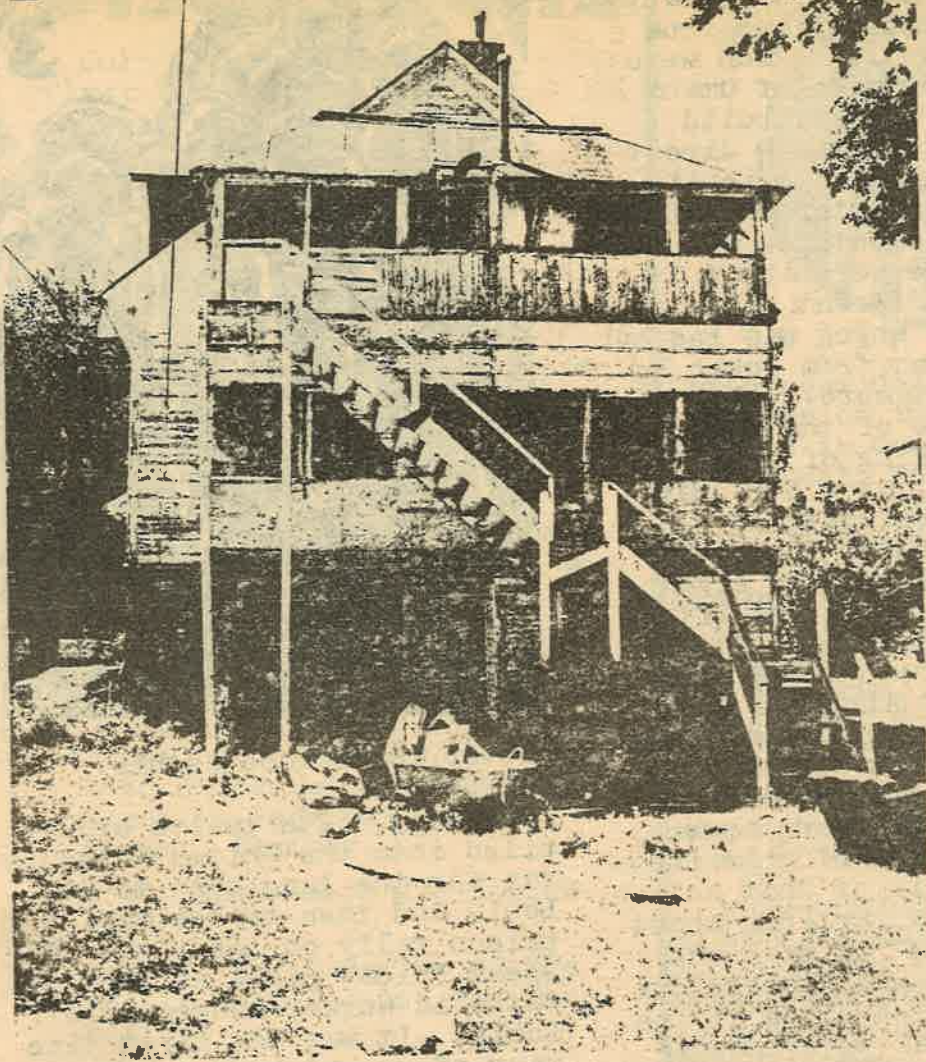
to know that our guess on this matter is as good as his. GOD HELP US!

On Sept. 12th twelve of us piled into the United Methodist van for the long trip to St. Louis and then to the Marion prison rally on the 13th. We spent Friday night at the Catholic Worker houses in St. Louis. It was the first time many of us had been to St. Louis and the C.W. there. Their houses are so large, but there is little question of the need. The north side of St. Louis looks like a war torn city; the effects of a misdirected national priority of weapons vs people. We enjoyed the hospitality of the St. Louis folks and hope that one day we can reciprocate.



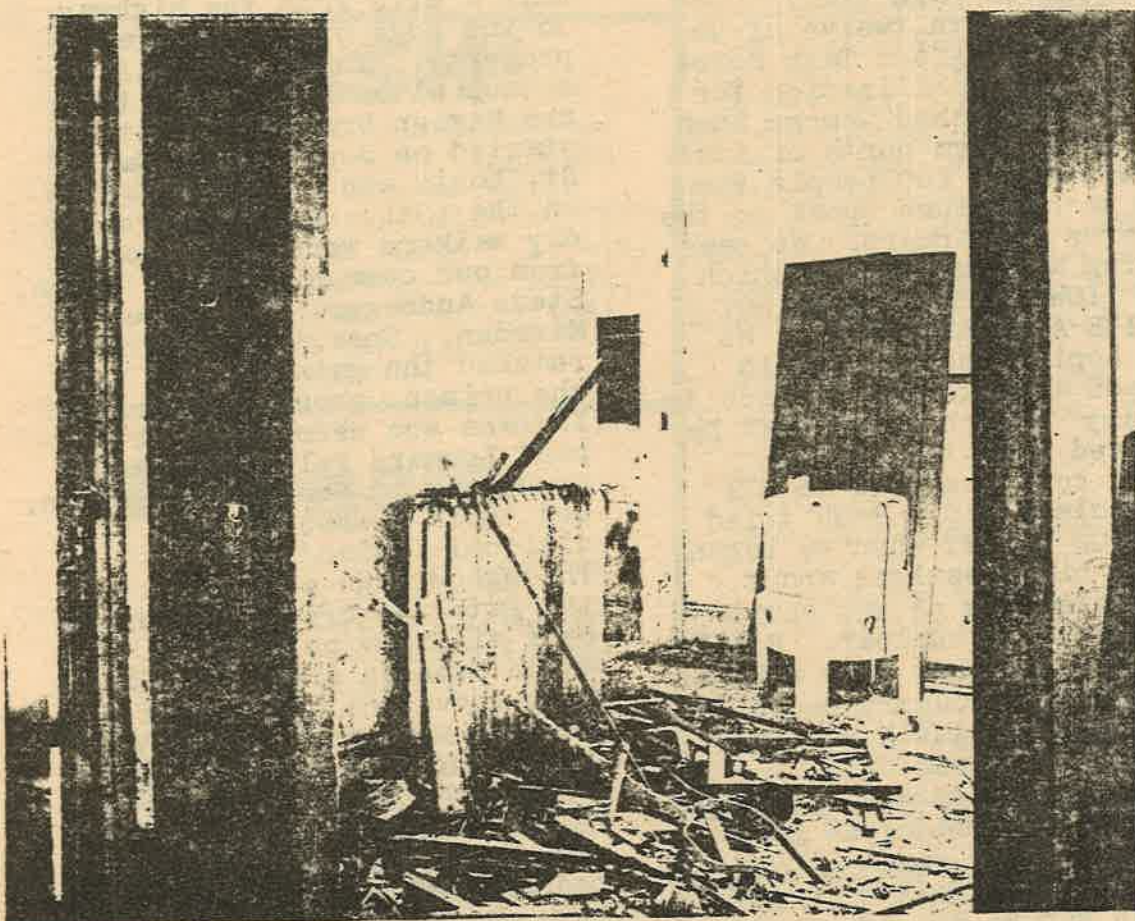
The rally at the Marion Federal Prison brought together nearly 500 people from across the country to walk half a mile from the highway to the edge of the federal property. The larger rally met up with the "Walk with the Marion Brothers" that started on Sept 2nd in East St. Louis and ended at Marion on the 13th. Among the ten day walkers were three folks from our community: Jeff Patch, Steve Andsager, and Steve Marsden. Once the gathering reached the gate leading to the prison, group of American Indians who were there to support Leonard Peltier, now presently in the Marion Prison, led those assembled in a traditional Indian prayer. Throughout the ceremony at the gate the crowd was buzzed by a military helicopter which came as close as 25 feet above the group. It was not hard that day to make the connection between the Federal Prison System and the U.S. military's joint efforts of putting down third world people's struggles for libera-

(W.H. continued to p. 8)



We have reached out to you these past four months for help in buying and rehabing our third house. Many good friends have been most generous with their time and \$. For this we are most grateful and hopeful! Thanks! Yet winter is closing in and much remains to be done before the house is secure for the cold months ahead. We are going to need some major work done on the back side of the house (see photo above). Good storm windows will be needed to fit our odd shaped outdoor windows. Even when repaired these old windows will need high quality storms to keep the heat in during the cold winter months. There is still plenty of plumbing and electrical work that must be done before we can move in. You might consider suggesting to a group that you belong to or an organization you are a member of to make the C.W. a fall project and help us in some of these major areas. You or your family might come down to the house and pick out a project that you will see gets done: a door, window, a painted room, or carpet. Any way you think you can help, please do! We want to make this hospitality house a sharing thing--not just for our guests, but for our friends too. Cold cash still goes a long way in keeping Fr. Bert and Norman in materials for the everyday work on the house. We have asked a great deal from you in the past and you have always responded. We are confident that you will respond to our need now.

God Bless--The C.W. Community



THE NEW HOUSE

How do you begin to speak about a house which will soon be a house of many faces with many names? A rest stop for traveling families and single women, a place where a table and chores are shared, a place for some to think and share ideas, for some to just rest and for some to stop and begin again.

There is a lot of work going on at 1317 8th Street and there is a lot to do. There's a lot of painting that has to be done before winter, windows have to be checked and fixed--some even need to be replaced! Fr. Bert is doing most of the important work while continuing his own priestly work.

Father Bert and Frank are great to work with but to me Jesus and God are the Greatest!, for without them 1317 8th wouldn't have been, in fact we wouldn't be here at all. I'm sure that God will continue to help us get 1317 8th fixed up because we want to serve God's people when it gets done.

So I thank God and Jesus for the house and for all the other Catholic Workers in this world. Also I thank the people who have helped us out in the past and who in the future will help us get the house done.

"Thank You"

Norman Searah

(This short article was written by Norman Searah who came to our house four months ago from the Worcester, Massachusetts Catholic Worker on his way to the Portland, Oregon Catholic Worker. Norman decided to stay with us and live and work in 1317 8th until it is finished. We now hope that he stays on even after the house is done.)

Letters from Peter

5

Editor's note: The via pacis roving reporter recently interviewed Peter DeMott, a former staff person at the Des Moines Catholic Worker, who is serving a six month sentence on the "farm camp" at the federal penitentiary near Lewisburg, PA. Our interviewer found Peter in characteristically bouyant spirits and, as he put it, "froghair fine fettle". He expects to be released during the month of November.

Q. Peter, why is it that you're an inmate here in this prison?

A. My confinement is a result of the part I took in a nonviolent demonstration at the Pentagon on May 30th. About thirty of us, mostly from the midwest, gathered at the Pentagon to speak out against the arms race & to demand the abolition of nuclear weapons.

Q. Do you think that your demonstrating has slowed the arms race at all or brought any closer a world free from the threat of nuclear war?

A. Although I'm not overly concerned about any immediate impact, I certainly hope that my denouncing of the evils of the arms race & nuclear weapons. will help to bring about a safer & saner world. As Daniel Berrigan said: "I do not feel responsible for the future of the world. I try to introduce a bit of sanity into it in my own lifetime. And that has to be a modest proposal given the ratio of insanity."

Our government only has what power that we citizens give to it. Once the general public becomes aware of the seriousness of the situation & of its power to bring about a positive change, we can hope for a better world. As it is, our studious disregard of the ongoing oppression & of the approach of Armageddon only imperils us.

Q. What do you mean by "ongoing oppression"?

A. Our government has empowered & actively supports dictators in Central & South America who flagrantly violate the human rights of those under their control. Our government spends incredibly large sums on defense while people starve to death by the thousands every day.

Q. The reforms which you advocate, stopping the arms race & eliminating nuclear weapons are very laudable. Whom do you see as the chief opponents to such reforms?

A. The chief opponents are ordinary Americans who are more interested in making money & furthering their own interests than in seeing justice done or the foundations of peace emplaced, cost what it may.



Q. How do you feel about your imprisonment?

A. I feel ashamed that it took me so long to get here. In essence what brought me here was a plea that oppression cease, that peace be established, that we live by the values of the gospel instead of the business world.

Q. Don't you think that petitioning our President & other public leaders to push for disarmament & to promote a more just world order is a better way to achieve these goals?

A. I don't have much faith in the rectitude of public officials or in their ability to achieve what I's like to see done. I find it more meaningful to vote & petition with my body, with my whole self than by any other means.

Q. You'll be released in several more weeks. Do you think you'll ever return here in pursuit of your goals?

A. With the help of God, I'm prepared to continue to press my demands on behalf of the victimized & to pay whatever price is necessary.

(The following letter from Peter was received by Cathy Martin from Omaha last July)



Dear Cathy,

You asked me to send a list of things which I need, so here goes:

- 1.) A magic carpet
- 2.) one (1) ton of patience
- 3.) two (2) cases of dynamite
- 4.) one (1) hacksaw (for cutting thru bars)
- 5.) one (1) 40' length of stout rope (for scaling walls)
- 6.) one (1) pair of heavy duty wire cutters.

Actually item number two would be enough, But if you'd send the rest of the stuff, I certainly wouldn't be one to complain. Let me at this juncture, however, explain The Life on the infamous Lewisburg Farm Lacks not amusement nor a certain quaint charm. I'm happy enough & more than fully resigned To serving my sentence with a satisfied mind. The food here is good as are other amenities, And if only the prisoners would refrain from obscenities, Idyllic indeed would be my confinement. By the way, have you learned of my new job assignment To the work at the dairy where each duty day I dispense to the cattle grain, silage & hay? The cows which I fodder are so content & so calm That at times I forget of the threat of the BOMB For which protesting against I am where I am. But wouldn't you know it, our old Uncle Sam Had grim disapproval of our witness for peace Of our simple petition that the arms race should cease? So now I'm cooling my heels in the slammer; Thank God it's not the place where a hammer Is given a prisoner near a pile of large rocks Which he's to make little by many hard knocks. Ample indeed is my time for good books, For long conversations with all sorts of crooks, For writing, for sleeping, for fooling around, For praying & playing at a site where abound The glories of nature in a picturesque setting. No care about spending & much less about getting Ever trouble my sould or disturb my repose. But what of yourself, Cathy? Tell me how goes The new job? Or have you perhaps not moved at all? Are you biding your time til the chill of the fall, Or some other time when things look more rosey? But I query too much. Please don't think me nosey. Things at Sienna seem to be slouching along. God bless our David & keep him from wrong. Please give my best to your new neighbor Joyce As well as to other who might perhaps voice Concern for this felon such a long way from home. The next time you're quaffing some beer topped w/foam Improve the occasion & make it much sweeter By drinking the health of a convict named Peter.

Pastoral letter

An alternative to war

My Dear People:

Am I a pacifist bishop? I don't know. But I do know that I have strong convictions when the subject turns to the arms race, disarmament and the nuclear bomb.

For the past two years I have written pastoral letters on the occasion of the anniversaries of the bombings of Hiroshima and Nagasaki. I am very uncomfortable with the "bad example" that we in the United States have set in warfare. We were the first to build an atomic bomb (1943), and we were the first to use it (1945). I believe that it is up to us as a nation to set a better example.

In this my third pastoral letter on the topic I am limiting myself to one theme. That one theme is the advice that I quoted from Maryknoll Magazine in last year's pastoral: "We can examine our own conscience."

I INVITE you, in the course of reading this pastoral, to begin your tortuous conscience formation. I am in no mood to use a heavy-handed, authoritarian approach, but I would like to open up some areas of reflection. I do this fully aware of my duty as a bishop to form the consciences of my people.

Our two most recent popes have used this phrase "to form consciences" more and more frequently. Pope John Paul I used it in his remarks to the diplomats of the world on Aug. 31, 1978. He called it a pastoral task. "Forming consciences" was his way of forming "public opinion." He felt that if we had the correct "fundamental principles" then we would guarantee "authentic civilization and real brotherhood between peoples."

In his recent visit to Brazil Pope John Paul II told the bishops they should inspire the people's consciences.

EACH of us has a personal responsibility in conscience to come to some conviction on the issue of atomic warfare, disarmament, etc. In forming my conscience it is necessary for me to turn to someone in whom I have confidence. I am making a very important and a very vital interior decision. I offer two sources in whom I have confidence: first, the historical Christ speaking to us through the Scriptures; and second, the Vicar of Christ who speaks in our day and in our time.

Read with me the fifth, sixth and seventh chapters of Matthew and the sixth chapter of Luke.

The Sermon on the Mount begins with the Beatitudes and then says: "You have heard the commandment imposed on your forefathers, 'You shall not commit murder; every murderer shall be liable to judgment.' What I say to you is: Everyone who grows angry with his brother shall be liable to judgment; any man who uses abusive language toward his brother shall be answerable to the Sanhedrin, and if he holds him in contempt he risks the fires of Gehenna. If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift." (Matt. 5:21-24)



IN LUKE, we read, "To you who hear me, I say: Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you. When someone slaps you on one cheek, turn and give him the other; when someone takes your coat, let him have your shirt as well. Give to all who beg from you." (Luke 6:27-30)

These are the words of Jesus. A few months ago a newspaper reporter interviewed me. I quoted from Scripture about turning the other cheek and later in the mail received a letter vehemently opposed to this kind of thinking. Should we not begin to think of a non-violent approach? Is there any validity in a Mahatma Gandhi approach? Has the time come for us to be Judaeo-Christians? The Gospels have something to say. Are we listening?

There is one in our midst today who is recognized as the greatest moral force in the world. The person is the Vicar of Christ who speaks for the Mystical Christ, the Body of Christ, which is the church. His voice has been raised again and again as he speaks the message of Jesus in our time.

I WILL not cite numerous quotes from his talks here. I will refer only to his impassioned speech to UNESCO (the United Nations Educational, Scientific and Cultural Organization) in Paris on June 2 of this year. He warned these men and women of science against the "horrible prospect of nuclear war" which the world faces.

"I speak to your intelligence and to your heart, surpassing all passions, ideals and frontiers... to tell you, to cry out to you from the depths of my soul... the future of man and mankind is threatened, radically threatened... I speak to you in the name of this terrible menace which weighs on humanity..." he said.

"Consciencies must be mobilized..." are his words to the scientists. The same words are spoken to all of us.

A WEEK ago I met a professional friend of mine in Des Moines, and we spoke briefly about the danger of war and the necessity of being fully

prepared. He was fully convinced we should increase our armaments. I asked if there were not an alternative, perhaps the Mahatma Gandhi approach.

Which position, I ask you, is more in conformity with the Christ of the Scriptures and the Mystical Christ of today, the church? I am terribly afraid, as Pope John XXIII expressed it in his encyclical on peace, "that the conflagration may be set off by some unexpected and obscure event."

My professional friend and I respect one another, yet we disagree in our stand on arms acceleration and disarmament. This person brought up Hitler's rise to power and the necessity of war. I am quick to say that I was a priest in the 1940's, and I accepted the "just war" theory and I supported the obvious need to overcome the evils of Hitler in Western Europe.

BUT I am not so certain now. A whole new event has happened. Hiroshima has changed my attitude.

Can there be a "just war"? Do we fulfill the principle of proportionality? St. Augustine, who gave us the "just war" theory, would be hard pressed to say that an atomic bomb like the one at Hiroshima preserved that proportion of good over evil.

It is estimated that if one 20-megaton weapon were detonated in Central New York City, seven million people would die from the blast, firestorm and radiation that would follow.

Remember what the American bishops said in 1968 concerning the conflict in Vietnam: "Have we already reached or passed the point where the principle of proportionality becomes decisive?"

As a bishop I am in the business of "forming consciences." Would it not be possible to suggest something better than atomic weapons? I suggest imitating Jesus and following the pattern of the Gospels with an emphasis on the Beatitudes. Mahatma Gandhi in India and Martin Luther King in the United States used non-violence and achieved much.

SUPPOSE we were to take a small part of our time, our talent and our treasure that we are spending on preparations for war and suppose we were to put these efforts into training for non-violent actions for peace. What would happen? Instead of arming for an offensive tactic, why could we not concentrate on defensive measures? The savings could help the poor.

I conclude by saying that I do not have the answers. But I do plead for "constant and patient dialogue" that will lead to your formation of conscience. There must be an alternative to war. In forming your conscience I ask you to listen to Christ speaking in the Scriptures and to the Vicar of Christ speaking in our time.

Praying that America may increasingly become "One nation, under God, indivisible, with liberty and justice for all," I am

Sincerely yours in Christ,
† MAURICE J. DINGMAN
Bishop of Southwest Iowa



"They shall into plow

On September 9th of the Atlantic Life call ourselves and sin and repentance.

Historical and intention to fight a #59; new targeting of for two warheads for and Carter's plan to life expectancy of ev Arkansas.

The prophets Isaiah into plowshares. The Life Community come Plant (Re-entry Divis nuclear weaponry and communities along the of nonviolent resist

We commit civil dis entity is the fifth. To maintain this pos the public treasury. We wish also to chal its motto: "We bring the Mark 12A re-entr good things to death strike nuclear war g possible destruction

In confronting G.E than a corporate sum plowshares today is our action we draw o the course of histor than to kill. We ar our children as we j

ENDRE THE PEACE



allat their swords wres." Isaiah 2:4

th sisters and brothers, members
e Co attempted in a small way to
sist brother Americans to conversion

poll context for action: American
t the war; Carter's directive
of core weapons; Carter's demand
r event; the April invasion of Iran,
o in in October; the declining
every; the Titan explosion in

STENT

iah a summon us to beat swords
herent of us from the Atlantic
to of Prussia General Electric
isio pose the criminality of
d conspiracy. We represent resistance
ne B; each of us has a long history
tance

isobst G.E. because this genocidal
leatucer of weaponry in the U.S.
siti drains \$3 million a day from
--and larceny against the poor.
llen that lie spun by G.E. through
good to Life." As manufacturer of
ry v.G.E. actually prepares to bring
n. The Mark 12A, the threat of first
growth. Thus, G.E. advances the
n of innocent lives.

E. w to obey God's law of life rather
nmonh. Our beating of swords into
a wish this biblical call. In
on ated faith in Christ, who changed
ry is willingness to suffer rather
re in hope for our world and for
join of resistance.

PARTICIPANTS

Sister Anne Montgomery, R.S.C.J., member of Kairos Community in New York City; arrested many times for peace witness at the Pentagon, White House, and Riverside Research Institute in New York City.

Father Carl Kabat, O.M.I., missionary to the Phillipines and Brazil; served a year of sentences in 1978 for peace witness at the Pentagon, served eleven months of sentences in 1979-80 for peace witness at the White House and Pentagon.

Molly Rush, mother of six children, director for seven years of the Thomas Merton Center in Pittsburg; involved in divine obedience/civil disobedience against the draft, Rockwell International (contractor for the B-1 bomber, the Neutron Bomb, and Rocky Flats weapons manufacturing).

John Schuchardt, attorney, father of three children, member of Jonah House community since 1976.

Elmer Maas, teacher and composer; peace and anti-nuclear activist, member of War Resisters League and active in Kairos Community in New York City.

Dean Hammer, member of Cover at Peace Community in New Haven, Connecticut; involved in ongoing resistance at Electric Boat (Groton, CT), Riverside Research Institute (NYC), Draper Lab (Cambridge, MA) and the Pentagon.

Philip Berrigan, married to Elizabeth McAlister, father of two children; member of Catonsville Nine and Harrisburg Seven, member of Jonah House community.

Father Daniel Berrigan, S.J., Author, poet, teacher; member of Catonsville Nine.

(Seven of the eight are being held in lieu of \$125,000 bail, while Fr. Daniel Berrigan, S.J., for reasons of health, is out on \$50,000 bail. The seven have been returned to prison to await final arraignment in a month and trial in four or five months. The men are being held at Montgomery County Prison, 35 East Airy Street Norristown, PA, 19401. The women are being held at Berks County Jail, Box 797, Reading PA. 19603. A petition supporting this dramatic action is available from Center for New Creation, 3122 Savoy Drive, Fairfax, VA 22031.)

G.E.'s Mark 12A: A First Strike Weapon

(Note: A re-entry vehicle--or warhead--encases and delivers a nuclear bomb to a target. The Mark 12A is designed to replace Mark 12 re-entry vehicles on Minute III missiles.)

As the Brandywine Peace Community has been organizing around General Electric's production of the Mark 12A nuclear re-entry vehicle for the past year and a half, we have tried to accumulate as much information as possible about the weapon system, its effect on the nuclear policies of the United States and the Soviet Union, and hence the threat it poses to the human family. Hopefully this article can communicate something of our view of the Mark 12A, G.E.'s production of it, and some sense of what this tells us about the spiritual disease, the Plague, that manifests itself most clearly in weapons making.

The Mark 12A is a "counterforce" weapon. This means that when coupled with the Minuteman III missile and its new NS-20 guidance system, the Mark 12A is capable of destroying Soviet missile silos, and hence their offensive missiles before they are launched. This is a radical departure from MAD, Mutually Assured Destruction, where two adversaries are deterred from using their nuclear weapons by the existence of equally destructive weapons on each side. MAD is said to depend on a "balance of Terror". This balance is broken when one country is able to destroy the other's "deterrent force"--its nuclear arsenal.

When one or more nuclear powers possess counterforce weapons such as the cruise missile, Trident missile, MX, or missiles equipped with guidance systems such as the NS-20 and re-entry vehicles like the Mark 12A, nations will place their weapons on a "launch-on-warning" status. This means that the weapons will be launched when the nation's radar picks up incoming missiles but before an attack is confirmed. The possibility that nuclear war will be set off by mechanical or human error becomes much more likely.

G.E.'s Re-entry Systems Division is almost entirely concerned with the production of nuclear re-entry vehicles. Presently, the Mark 12A is the Re-entry Systems Division's major contract. In the words of Lad Warzecha, division general manager, RSD's performance on production of the Mark 12A is the key to the division's future.

(continued to p. 8)

(continued from page 7)

The Mark 12A is a device approximately four feet tall and two feet wide at its base. It is shaped like an inverted ice cream cone. It is made to hold a thermonuclear weapon that will explode with the force of 200 thousand tons of TNT. This is about ten times the magnitude of the bomb that fell on Nagasaki. Three Mark 12As will be attached to the Minuteman III's fourth stage --the "bus" that will point the re-entry vehicles (warheads) towards their targets and release them, along with decoy warheads and penetration aids--devices to confuse Soviet radar. The NS-20 guidance system within the bus is so accurate that when each H-Bomb explodes it should be within 600 feet of its target missile silo.

The explosive power, the accuracy, the size of these weapons cannot be dismissed as irrelevant facts. The Mark 12A is not "just another weapon". In the miniturization of these weapons, in the first-strike "counterforce" policy that lies behind their production, there is something other than the wish for a more powerful, more accurate nuclear warhead. In designing a device that can travel to the other side of the world in twenty minutes, determine its position to within a few hundred feet, evade and confuse an enemy while streaking towards its target at some 20,000 miles an hour, the designers and engineers who gave birth to the Mark 12A en flesh the beasts of our nightmares, give form to the nameless demons of our own fear. To resist the production of such weapons is to resist humankind's spiritual death. It is to speak of life in the face of a terrible evil.



(W.H. continued from p. 3)

tion as we witnessed American Indians praying for their brother who is unjustly being held in a Federal Prison while a U.S. military helicopter harrasses the service.

After the prayer service there was a rally with speakers and music. The effort was very much needed. Many of us for the first time began to feel the isolation that Marion



"NO SWEAT!... HE ASSURED ME HE HAS NO INTENTION OF SENDING US TO MARKET -- HE JUST WANTS TO KNOW HOW MUCH MEAT IS AVAILABLE!"

Prison must mean to so many of its inmates who come from urban minority settings and who are placed in an all white southern rural area.

The latest word from the prison is that there is a strike by the general population within the prison seeking better living conditions and the closing of the Control Unit. We need to continue to be present at places like Marion which rely so much on their invisibility to continue to do the evil work that they do.

The state Pax Christi meeting on the 20th of Sept. in Iowa City brought to our area Fr. Dick Mc Sorley, SJ. Dick is a long time peace activist who has written extensively on disarmament and nuclear weapons. He was the first person to coin the phrase: "It is a sin to build a nuclear weapon." Dick shared with us that morning a slide show that his Peace Center in Washington, D.C. has put together. In the afternoon Lucia Dryanski and myself shared with the group our experiences in direct peace witnessing. Pax Christi is relatively new in this area of the country. Anyone interested in finding out more, please contact the Justice and Peace Center.

The Iowa Mobilization for Survival state meeting in Dubuque Sept. 26th-27th brought together more than 25 die hard activists who made the long trip to Dubuque to meet and plan the next four months of MfS state activities. There were people from as far away as Sioux City. High on the agenda is the resistance to the impending draft. We are always looking for new people to add their energy to the Mobilization for Survival. Contact the Justice and Peace Center for more information.

Recent months have brought a number of visitors who should be mentioned. Kathy Jennings spent a night and a day with us. Kathy was one of the folks who cut through a fence at Rocky Flats last fall for a sunrise service. She served six months in jail for her prayerful witness.

We had a young man from Denmark spend a couple of days with us. His first name was Henrick. He was sent to us from the folks at the St. Louis C.W. We enjoyed Henrick's visit with us. He is seeing America from the bottom up.

Two women from the Washington state area came through Des Moines, making contacts for a "Walk to Moscow". They hope to start on the west coast and make their way to the east coast, then through Europe and on to Moscow. The walk is for disarmament. We should expect the walkers to be coming our way sometime in July of '81.

We received a letter from Jim Siemer the other day. Jim is the nephew of Tom Siemer and they both stayed with us here at the time of the Pope's visit last fall. Tom and Jim have been trying to get the Pope to declare the making of nuclear weapons a sin for any Catholic. Tom was working for Rockwell International making weapons systems until the Lord moved him to quit his job at Rockwell and work for peace. Jim has gone public with his refusal to register for the draft and plans to take his resistance to the Synod of Bishops in Rome in hopes that the Church will declare the right of all Catholics to refuse to register for all modern wars.

Jeff Patch and Steve Andsager are still with us, residing in the basement of Ligutti House. They have become part of the community. It is hard to imagine that sometime after the elections in November they could be prosecuted for their refusal to register for the draft.

Between the time that I write this and the time you read it in via pacis we will have already gone to SAC Headquarters to pray with Bishop Gumbleton on Oct. 2nd. Richard Cleaver should be back with us by then. David McReynolds, Korean War and Vietnam War draft resister, long time No Nukes! activist, and socialist presidential candidate, will have come and gone on his campaign visit to Des Moines. That is the problem with writing this article for via pacis; you never know when to start and finish it. My hope is that you get the flavor of what is happening here while we continue to do the everyday hospitality that makes our community what it is. May God continue to bless our work as we struggle to embrace the spiritual journey which is the Catholic Worker tradition.



community



Dear Mom,

I haven't had a chance to explain much about my living situation here at the Catholic Worker House. You've had five months to get some vague ideas and from the tone of your last letter I think it's time for me to be more specific. First of all, let me assure you: 1) the staff is not a bunch of Communists; 2) the guests are not murderers and raving maniacs; 3) we do not subsist on beans and peanut butter alone.

It would take me forever to explain everything in one letter, so I'll devote this one to talking about the staff people.

There are eleven of us, eight men and three women. The staff members seem to change almost as frequently as our guests. Since May I have seen seven people leave, eight new people arrive and three return after having left before. In some ways that makes the community unstable, but it also makes us very flexible. I think we adapt well to all kinds of eccentricities that a more constant group would never have to deal with.

As a group of people, you probably couldn't invent a more motley crew. We come from varied backgrounds and our ages range from the 50's (Bert) to 20 years old (Jeff). Most of us are from the midwest, but Norman and I are New Englanders. We are probably each here for different reasons, and few of us would have been friends if we hadn't met here. As a whole, we are focused in three main areas: 1) hospitality, 2) Peace and Justice, 3) Renovating the "New House". Some of us also have outside jobs and can contribute financially to the Community.

There's: Frank--originator of the Des Moines House; main focus is hospitality and social action.
 Patience--hospitality.
 Charlie--our charismatic; mainly hospitality.
 Bert--priest; also major renovator of New House.
 Norman--New House work.
 Steve--Draft Resister; outside job.
 Jeff--Draft Resister; outside job.
 Richard--just back from year in Japan; social action.
 Marlas--outside job; hospitality.
 Lydia--outside job; medical care.
 Steve Marsden--floating staff member; here to help with the newsletter.

All of us are involved with hospitality, the guests, the cooking and cleaning to some degree. We will all be answering the phone (often three of us at a time), doing the dishes, making meals and emptying the trash at one time or another.

We have three houses--the main hospital-ity house, the staff house, and the "New House", which is presently the construction project of the year (if not the decade). The houses are almost always humming with some activity. I love coming home from work and finding people spotted all over the place in their own rhythms. Patience may be organizing the pantry, a guest may be helping to cut vegetables for dinner. Another guest may be pouring over the want ads while Marlas is vacuuming the living room. Steve may be playing his guitar on the front porch. Bert and Norman will come over from the New House completely grimey from their new plumbing success. Charlie will often be found in the Justice and Peace Center reading the Bible. Frank will be typing in his room, calling out to whoever is in earshot for help with his spelling. Jeff might be watching TV in the attic and eating Fritos. Richard may be heard mumbling Japanese phrases to himself. And Steve Marsden has been consistently in one place (even one city!) for the last few days typing away madly to help get the via pacis together.

We have Staff Meetings every week and we plan for the coming events, projects and house coverage. We also discuss the present guests and their situation as it relates to staying at the Worker. Problems with house life, complaints about dirty sinks, or crumbs in the pantry are aired. We make decisions about changes and needs of the community as a whole--financial or personal/spiritual. It's a time to report the more interesting incidents; such as Frank's animated description of his heroic mouse capture with a plastic glass (and its subsequent elimination). It's also a time that just naturally reminds us of what the Catholic Worker is about by reviewing our actions and daily living together in light of those principles.

We share other moments more sporadically. I usually get to spend my laundry time with Patience, I jog with Frank, Charlie and I may frazzle over a meal preparation together, or I may chat with whoever is up and clamoring for the morning rice (don't ask me why

(Continued on page ten)



By Patience Garvey

As I was in the middle of writing this hospitality article our good friend Bernice came by to ask for our prayers for a woman she has known for some time. This woman has had almost every conceivable kind of bad luck occur either to her or to one of her children. Bernice, in telling us of the latest bit of misfortune said: "You know she really is a meditation on the Blessed Mother."

That phrase stayed with me as I tried to complete writing the article along my previous ideas. But finally I scrapped the old lines and this article began to write itself.

Bernice's conception of her friend is absolutely a prime example of what many people believe is a kind of *laissez-faire*, passivity in the message of the Gospels. It becomes very difficult to try to address spiritual mysteries. One of the hardest to believe in and speak of is inherent in Christian Belief. That is the question of The Mystical Body of Christ. It is the key to making God's Kingdom here on earth. I firmly believe in it. I also firmly believe that not only is Christ present in all people, but His Blessed Mother is living in part in every one of the women we see come to

our home. The Holy Family is present in all of the families arriving here.

Trying to believe in this and act upon it is an enormously difficult and active exercise. Many people who come by to visit, bring food, etc. tell us what blessed, healing work we do. Actually the women and families who are our guests heal us. I have been reading Madeleine L'Engle's The Irrational Season in which she places great emphasis on the Beatitudes. How often every day do I see more than one of them enacted! We are constantly in their presence, but realizing them and gaining grace and strength from them is the active part of living my faith.

We had a man, and his three children, staying with us at the beginning of September whose wife, their mother, had been running around with another man. Lon, our guest, decided to leave her and take the children back to his parent's farm in Montana. He was hurt, dejected, angry but not bitter. He was very forgiving about his wife. He was indeed sorrowing and merciful. He knew the true spirit of forgiveness; forgiving without bitterness. He wanted to give us something for our new house and left us the only material thing he could; a few yards of electrical wiring. He little realizes how much he gave us by his very presence.

Trying to live the Beatitudes is not passive. It takes a great deal of discipline and creativity to learn to forgive without holding on to hatred and bitterness. It takes a great act of faith in order to be able to see Christ, the Blessed Mother, the Holy Family in many of our guests. It is so hard to believe in the Mystical Body because our spiritual lives, our faith, Christianity has gotten so flabby it is almost unrecog-

nizable. However, I do believe. God, help thou my unbelief. I believe in it through the mutual healing of doing hospitality. In all of the poor in spirit, the blessed...In the unkempt, senile seventy-two year old woman who has a hard time controlling her bladder; the abusive angry woman who is under the care of the mental health facilities at Broadlawn's Polk County Hospital and whom we must return to



them because she has struck the child of another guest...

It is obvious, joyous, lovely to see the presence of Christ, Mary, the angels, the wonders of all creation at times like little Paola Cezares' baptism and so hard when there is a phone call and someone to wait up for at two thirty in the morning when all I am longing for is my beautiful, warm bed. But then the message of Christ is one calling for immediate action, so as I get up yawning I look out onto the amazingly quiet, sleepy city street and decide that the Lord permits cups of tea to help strengthen the soul and go down to make tea and wait for Him.

(Continued from page nine)

it's rice, I've never understood that) or coffee. I usually touch base with everyone at one time or another for medical problems or questions. And we all enjoy staff parties and outings together.

We have Mass on Friday night. Being a Quaker, it may sound odd that I sometimes enjoy our Mass time together most of all. Bert often celebrates the Mass and that makes the occasion seem like a family gathering to me. I love seeing all of us together, hearing the scripture and sharing our reactions to it and the world it reflects. A quiet part of each of us is shared that is rarely visible during the rest of the week. And our time of the "sign of peace" is an amazing experience--where else can you be hugged by 10-15 people in one place?

I wish you could meet them all, Mom. They are an odd group, an exasperating bunch of seekers and doers. No need for you to worry about me here--I've never been so close to what home really means.

Love, Lydia



via
Des
P.O.
ph:

odds & ends

DES MOINES JANUARY THAW COURSE OFFERING: The Nuclear Arms Race--A Moral Decision. Three Thursday nights in succession, January 22nd, 27th and February 5th, at 7:30 to 9:30.

The first session deals with the extent of our nuclear weapons arsenal with a showing of the film, War Without Winners. The second session deals with the Catholic Church's position --the just war theory, statements from the Second Vatican Council, and previous statements of modern Popes. And the third session will be a seminar on, "How do you live in a world of Nuclear Madness?"

The course will be led by Frank Cordaro of the Des Moines Catholic Worker. Preregister with the Adult Religious Education Department at Dowling High School, 1400 Buffalo Road, West Des Moines, Iowa 50265.



ANTI-NUKE FORCES 3,
IOWA ELECTRIC 0

For the second time in a year and a half, a Cedar Rapids jury has acquitted a group of anti-nuclear activists who committed civil disobedience by crossing onto Duane Arnold Energy Center property. The Palo 13 were acquitted in June 1979. A second civil disobedience action, organized by the Wild Rose Affinity Group on Mother's Day, the Linn County authorities decided not to prosecute. And now, on September 18, the Palo 7 were acquitted.

The July Sixth Anti-Nuclear Task Force had canoed down the Cedar River to the plant. The seven demonstrators scaled the security fence and began playing music to attract the attention of the security guards. They were arrested after refusing to leave the grounds.

"We as Linn County residents appreciated the information shared with us," said the jury foreman when he announced the verdict. Two physicians testified as to the dangers of low-level radiation, and a Minnesota biologist testified about his study of radiation releases at the Monticello nuke, a plant of the same design as Duane Arnold.

The latest acquittal provides the Iowa anti-nuclear community with an opportunity to examine our strategy & tactics, and look for new ways to end nuclear power in Iowa.



HAVE YOU REGISTERED YOUR VOTE AT THE PENTAGON?

There is still time. Amid the daily bad news of Titan II missile accidents, potentially deadly computer mistakes and new allocations for weapons grade plutonium, there has been a daily presence of people registering their demands for peace, justice, and disarmament at the Pentagon throughout the 1980 year.

From December 28th thru December 31st there will be a culmination gathering involving those who have previously been a part of the year long presence as well as all others who wish to be involved in casting a vote for peace personally, seeing this year out, and ushering in a new and more hopefully one. Please write for a free information packet to The Atlantic Life Community, 1933 Park Ave. Baltimore, Maryland 21217. Housing will be provided.



Loaves and Fishes Hospitality House opened this month in Ames, Iowa. The home will offer emergency shelter to families and women in the Ames area. Tom Cordaro, Jamie Barmettler, and Chris Murphy are staffing the house which will be run very much like a Catholic Worker--independent of State and Church monies, with a real commitment to personalism and the works of mercy. Tom, Jamie, and Chris have all been friends of the Des Moines Catholic Worker and felt for some time that there should be a house of hospitality in the Ames area. We wish to congratulate them on their new start. As Dorothy Day used to say, "Beginnings are such fun!" The new house is located at 2631 Knapp St. Drop by and visit them whenever you are in the Ames area.

mobilization FOR SURVIVAL



(Continued from page two)
N O V E M B E R

15th Religion/Labor Workshop, 9:30 am to 4:00 pm at St. Irenaeus Parish Center, Clinton, Iowa. Witnessing and Working Together, Against Union-Busting, For Corporate Responsibility, With awareness of the worker's plight around the world. Sponsored by Clinton Catholic Workers, Iowa Federation of Labor, IAM Machinists Local #102. For further information, contact:

Mary Ellen Eckelberg
2714 Roosevelt Street
Clinton, Iowa 52732
319-243-5920

19th--The War At Home, a prize winning documentary film about mobilizing opposition to the War in Indochina in Madison, Wisconsin, will be shown in Cedar Falls and Iowa City. For details, contact:

Iowa Resisters
c/o Rusty Martin
2304 College
Cedar Falls, Iowa 50613
319-266-9863

and, Iowa City Student Coalition Against Registration and the Draft c/o Joe Iosbaker
2003 Taylor Drive
Iowa City, Iowa 52240
319-338-2815

23rd--Iowa Socialist Party state meeting in Iowa City. For details, contact:

ISP, Box 924, Iowa City 52240
(319-337-4895)

D E C E M B E R

5th--Hanukkah, program on Jewish Peacemaking and Nonviolence will be held at the Iowa City agogue. For details, contact: Ilene Gertman

121 North Van Buren
Iowa City, Iowa 52240
319-351-5376

6th--Iowa Citizen/Labor Energy Coalition (G/LEC) Convention. For details, contact Community Action Research Group
Box 1232, Ames, Iowa 50010

28th--Feast of the Holy Innocents, demonstrations at the Strategic Air Command Headquarters and the Rock Island Arsenal. For details contact:

D.M. Area Justice & Peace Center (for the SAC action)
Box 4551, Des Moines 50306
515-243-0765, or

Davenport Catholic Worker
(For the Rock Island action)
806 West 5th Street
Davenport, Iowa 57802
319-324-8431

J A N U A R Y

4th--Local Anti-Registration demonstrations and town meetings.

24th-25th--Iowa Mobilization for Survival State Meeting. For details, contact:

Iowa City Mfs
120 North Dubuque
Iowa City, Iowa 52240



via pacis
Des Moines Catholic Worker Community
P.O. Box 4551/Des Moines, Iowa 50603
515-243-0765

Non-profit organization

U.S. Postage

PAID

Permit 22

Des Moines, Iowa

Address Correction Requested